


The Book Reviews of Chester Cuthbert

Authors' surnames beginning with

Hu-Hy



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Hubbard, L. Ron

Final Blackout; Illustrations by Halladay; Providence, R.I., Hadley Publishing Co. (1940, Street & Smith Publications), (1948, Hubbard) 154p.

Originally appearing in Astounding Stories, this novel portrays Europe devastated following the 32nd European War. A Lieutenant in charge of a decimated Fourth Brigade is a very capable commander, loved by his men for his ability and fairness, but threatened by staff appointees with political influence who are determined to supplant him with their own figurehead.

The Lieutenant outmanouvres them at every point, his men free him from constraint and he leads them to victories and from France back to England, where he assumes control of the country. But when American diplomats arrive in England with an aeroplane, he realizes that his power is ended and that he must contrive to safeguard England by killing his two old enemies after making them titular heads of State under a treaty with the Americans. He thus succeeds, but is himself killed, a martyr to his country.

Hubbard dedicates this book to the Men and Officers with whom he served in World War II, First Phase 1941-1945. I suspect his attitude following the war may have triggered his determination to write Dianetics, and when its success proved to be important, go on to establish its organization.

This book is an indication that Hubbard could be ruthless in achieving his aims.

CHRIST IS THE SAVING GRACE

Christ is the Saving Grace

Nancy Telfer

Handwritten musical score for the hymn 'Christ is the Saving Grace'. The score is written on three systems of grand staves (treble and bass clef). The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are written below the notes. The first system ends with a repeat sign. The second system ends with a repeat sign. The third system ends with a final cadence marked with a double bar line and a sharp sign.

1. Christ sees the small-est child Sit-ting on a blank-et with a hand stretched out for help;

Christ sees the grow-ing youth Stand-ing in the door-way with a ques-tion in the eyes;

Christ knows our special needs; Christ is the sav-ing grace.

© Nancy Telfer, 1984.

2. Christ hears the woman call
Searching for a pathway to a closer place with God;
Christ hears the man in prayer
Struggling with his faith as he seeks a way to grow;
Christ knows our special needs;
Christ is the saving grace.
3. Christ saved us with His blood,
Gave His life that we might live, that all would be redeemed;
Christ saves us every day
Reaching out to touch us with a love that grows and grows,
Christ knows...
4. Christ sees us, every one,
Knows our daily problems and delights in all our joys;
Christ is the healing power,
Caring, teaching, loving: the Redeemer in our lives;
Christ knows...

Hubbard, L. Ron

Triton, and Battle of Wizards; Los Angeles, Fantasy Publishing Co. Inc., 1949; (1940, Street & Smith Publications, Inc.), (1949, author) 172p.

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Triton is an almost farcical humorous story about Bill Greyson, a wealthy young man who is dominated by his family and becomes engaged to a girl of their choice. On his wedding day he pretends to be insane to avoid the wedding, but is incarcerated. Escaping, he is possessed by Trigon, a grandson of Triton, whose personality reinforces his apparent insanity; and enters the undersea kingdom of the Tritons where he overcomes Trigon by hypnotism.

Returning to his home, he marries a beautiful waitress who is his true love. Although there are flashes of humor in the story, it is merely entertainment of a low level, and of no importance in a fantasy collection.

(2) is simply the idea that outnumbered earthmen on an alien planet combat the magic of the aliens by substituting a robot for their leader, the robot being indestructible. It, also, is a mere potboiler.

Huebner, Louise

Never Strike a Happy Medium; Los Angeles, Nash Publishing (1970) (Huebner); Illustrated 334p.

The Official Witch of Los Angeles is apparently a brash, pushy, earthy woman, interested in most of the occult sciences and married to an artist involved with movies.

She has no belief in spiritualism, concentrates on personal readings and psychic impressions, and is an astrologer. Her columns in local papers, her broadcasts on radio, and personal appearances, have apparently publicized her activities enough to give her at least local notoriety. She is living in a "haunted" house, but offers no explanation of the occurrences she narrates.

Although this is in some respects an entertaining book, it is poorly written, poorly organized, and poorly edited. Quite possibly, many of the spelling and other errors are simply the result of insufficient time spent in preparing the material, I believe that Louise is self-convinced of her powers, and that there is little in her book that can be considered trustworthy.

Huffman, Robert W. and Specht, Irene

Many Wonderful Things; Los Angeles, California, DeVorss & Co
(1957, Boulder Fellowship Foundation, Inc.; 5th ptg, 1967 377p.

Originally published in 1957, this book was prompted by the Bridey Murphy case, Huffman being the hypnotist and Specht the medium. The early part of the book transcribes from tapes the verbatim notes of the emergence of a French girl as a previous life of Specht; a supplement outlines two other previous lives discovered through age regression.

This matter of previous lives supports the idea of reincarnation, and it is difficult to understand the medium's knowledge of French which the conscious mind did not know.

The bulk of the book, however, details the constant assurance by the superior part of the medium's subconscious that God is everywhere and one needs only to look within to find Him. This is so repetitious as to become boring to read, but perhaps the bulk of readers can only thus be convinced.

Chester D. Cuthbert
May 24, 2002

--Perspectives on Pornography; New York, St. Martin's Press (Spring, 1970), (1970, Editor); Notes on the Contributors; Index 223p.

This is an interesting and intelligent exposition of modern views on pornography.

Emphasis is placed on freedom of expression and dislike of censorship, but caution and discretion are advised. The necessity of sexual intercourse for propagation and for joy is acknowledged, but the prurient use in advertising and in popular trashy softcore novels is deplored. The danger of anarchy if total freedom is allowed is counterbalanced by a warning against totalitarian control of people's lives, and the mechanisation of materialistic society needs outlets of which pornography is compared in two instances to science fiction as exploration of imaginary states.

My small acquaintance with so-called pornography means that I have probably failed to realize the significance of several novels I've read, and this book expands their meaning and is worth retaining for reference from a literary point of view. The Kronhausens are praised for their book Pornography and the Law.

Although this is a sophisticated study, there is no emphasis on extreme examples, and the subject is treated as an intellectual exercise.

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Pennethorne Hughes

Witchcraft; London/New York/Toronto, Longmans, Green and
Co. (1952; Illustrated; Bibliography; Index; 220p.

I believe this book was reprinted as a Pelican paperback.

It is a historical and sociological study of the subject, I gather from the bibliography soundly based and intellectually satisfying. Hughes acknowledges the possibility of supernormal phenomena associated with the evidence presented at the trials, and agrees with some reservations with Margaret Murray about the pagan origin as a religious movement.

Like most students, he acknowledges Summers as an authority, but does not accept his more extreme declarations.

The index is a most useful aid to this reference work.

Hughes, Richard

A High Wind in Jamaica (The Innocent Voyage); Introduction by Isabel Paterson; Four illustrations; ; New York, The Modern Library (#112) (1932), (1929, Hughes) v-xxii plus 399p.

The introduction in this edition is additional to the text reproduced apparently from the plates of the Harper edition of the book, which was the first edition.

See my notes under the original title, but keep this copy for the sake of the introduction.

The Innocent Voyage; New York and London, Harper &
Brothers Publishers, 1929 (Hughes) 399p.
Penguin Books (#628), New York, (March, 1947) 186p.
(Alternate title: A High Wind in Jamaica)

Although this novel is listed in Bleiler, I do not think that it is a fantasy. It is an imaginative reconstruction of children's psychology, but seems to me to be a realistic treatment of an unusual mundane situation.

Following a tornado in Jamaica, a family of children is placed on board ship for England with the intention that they should go to school there. En route, they are captured by pirates, and although kindly treated, and proving an embarrassment, get safely to England, excepting that a boy accidentally falls to his death, and the chief girl character kills the captain of a prize, and her friend the pirate captain is later hanged for the crime because of a misunderstanding stemming from the child's testimony.

This is a most unusual novel, and deserves its place in The Modern Library.

The belief in "duppies" or ghosts, is treated as a superstition, so does not contribute to anyone's opinion that this is a fantastic novel, unless through error.

Hume, Fergus

The Pink Shop; London, F. V. White & Co., Ltd., 1911
312p.

This old-fashioned murder mystery takes place mainly in a beauty-shop and involves complications and coincidences which match the worst of Shiel. Fairly interesting, the time and fashion of writing make it a kind of literary museum-piece, completely unconvincing from any realistic point-of-view.

Hull, Clark L.

Hypnosis and Suggestibility: An Experimental Approach;
New York/London, D. Appleton-Century Company (1933, Publishers)
Illustrated; Indices; 416p.

In the first paragraph of the chapter "Interpretations" on page 387 of this volume, the author acknowledges that the detailed exposition of the experiments try the patience of the reader; I agree wholeheartedly. The highly technical experiments and tables make dry reading and I did not try to study, reading mainly for the gist which is provided in the closing chapter. However, this book is considered the main early exposition of a scientific attempt to demonstrate that many hypnotic phenomena can be repeated normally by suggestion in the waking state and without invoking the hypnotic trance. Many more recent books have repeated this approach and endeavored to bring hypnotic phenomena into the realm of normal psychology.

About the only concession to the older writers given by Hull is his admission that hypnosis increases the susceptibility of the subjects to suggestion. He admits that this confirms as a scientific fact what was formerly an unproven belief.

His scepticism regarding supernormal phenomena is exhibited on page 9 where he mentions "The supposed clairvoyant powers" of subjects while in trance. Later he flatly denies the diagnostic powers of subjects despite the numerous psychics like Edgar Cayce and Andrew Jackson Davis whose ignorance of medicine did not prevent their prescribing cures which worked.

This bias is prevalent in many books on hypnotism which are specialised expositions of their authors' special interests. It is necessary to read widely even to become aware of all aspects of the science of hypnotism, once regarded as occult magic and only with the help of researchers like Hull brought into normal psychology.

This is an important book, but not without bias.

Chester D. Cuthbert
October 8, 2001

Planets for Sale; New York, Frederick Fell, Inc., (1954)
192pp.

Artur Blord, operator of cities, countries and even planets, hires a new girl secretary who accompanies and helps him in various adventures in the Ridge Stars. Some of the adventures are independent of others, and a lizard-creature called the Skal, a logically-thinking controller of a fortress, plays a part in some. These stories are linked by the characters, and are economically written to illustrate the operations of big business in the far future.

As usual, the characters fail to measure up to the powers and tasks accorded them, and the novel is little beyond juvenile in calibre.

Humphreys, Dena

Animals Every Child Should Know; Pictures by Rudolf
Freund; New York, Grosset & Dunlap, 1951; unpaginated (26)

The text is colloquial and guaged for children, giving
a basic outline of the kind of animal and its habitat which
will guide to its recognition by children. The illustrations
are very attractive.

I think this book will be liked by Lia, and will give it
to her today (April 15th, 1979).

Hunt, Jasper B. (M.A., B.D.)

Existence after Death Implied by Science; London, H. R.
Allenson, Limited, 1910 336p.

This is a very good essay on the spirit life, immortality, and the evidence supporting the view. Houghton's The Kingdoms of the Spirit might have been based on it.

Chapter 6 is the most interesting to me, but the whole book supports my belief in the immortality of the soul and the importance of the spiritual rather than the mundane.

For my permanent library.

Hunt, H. Ernest

Spiritualism for the Enquirer; London, Rider & Co.,
(1931) 158p.

This is a practical introduction to the organizations and to the philosophy of spiritualism, to be used as a guide by people seriously interested in learning about the movement.

As an elementary outline of the subject, it is moderate and sensible, does not expound either the phenomena or the religious implications, and warns triflers against wasting their time or that of mediums or spiritualists. It also warns against the dangers, not different except in kind to those of ordinary living, which may affect people unbalanced psychologically.

The advanced student of psychic phenomena need not read this book, which offers no unusual insights.

Hunt, Morton M.

Mental Hospital; with a foreword by Robert H. Felix, M.D., Director, National Institute of Mental Health; New York, Pyramid Books; (1st ptg, August, 1962 96p.

A revision of a series of articles published in the New Yorker, this is a reportorial description of the world's largest mental hospital (Pilgrim State) in Manhattan. which has a population of almost 14,000.

The main emphasis in this little book is on the curative effect of drugs, mainly tranquillizers, when administered in the early stages of mental disease. Admissions have increased in recent years, but four out of five new patients are discharged within a year, and only the patients of long standing are seldom aided. In addition to the mentally ill, hospitals are now asked to care for terminal senile cases to the extent of their available facilities, thus adding to the number of cases admitted.

Although mainly an objective account such as a visitor to the hospital might write, this also gives an objective summary of about half a dozen cases from admission to discharge.

A note may be made that the administrator of the hospital said that many types of mental disease formerly classified as types are now rarely seen; and that patients are suggestible and imitative.

This is a sound, but superficial book.

Hunt, Stoker

Ouija: The Most Dangerous Game; New York, etc., Barnes & Noble Books (1985, author); Index 156p.

Although this quality paperback is priced at \$5.95 it is a very comprehensive and thoroughly researched reference work and should be read by anyone before engaging in any aspect of occultism.

Stoker Hunt announces that all aspects pro and con are dealt with in this study, and I agree that he is fair to everyone but sceptics because he acknowledges the phenomena without doubt.

He appears familiar with many Canadian cases and goes beyond the Ouija board in discussing psychic phenomena. His book is a fairly good introduction to parapsychology and although he does not recommend books for further reading, this study will prompt a great many people to investigate.

Since many of the authorities he consulted disagree about the nature of the origin of the phenomena, and some doubt the reincarnation hypothesis in spite of alleged memory regression, there is the usual fascination of the mystery of the unexplained.

I have read more than five hundred books on parapsychology and borderline phenomena, but there is sufficient material new to me in this book that I shall keep it for ~~reference~~ reference.

Chester D. Cuthbert
May 25, 1998

Hunter, Anthony

The Last Days; Illustrated; London, Anthony Blond;
(1958, Author) 232p.

Unfortunately, this book lacks an index.

Miller; general and historical survey of end of the world prophecies; Stoeffler; Solomon Eccles; William Whiston; William Bell; Joanna Southcott; Mary Bateman who wished to be associated with Southcott; John Nichols Tom, known as Courtenay, Benjamin Purnell (House of David); Margaret Rowan and Robert Reidt continuing the Seventh Day Adventists which arose from Purnell; Prof. Alberta Porta; Rev. Charles G. Long; Dr. Charles A. Laughead; Mrs. Dorothy Martin and Flying Saucers; Nostradamus and the atom bomb and Oppenheimer.

Miller, Southcott, Nostradamus, Mrs. Martin, and possibly Whiston are the more interesting from my point of view; but it seems that the author is correct in feeling that insanity from monomania is the cause of such prophecies. That imminent war or catastrophe arouses the instinct for survival expressed in erotic behavior also seems proven.

This book is worth keeping for comparison with more careful authorities; the dialogue and general discussion are more for dramatization than faithful rendition of actualities.

Hunter, J. H.

Banners of Blood; Toronto, Evangelical Publishers
(1947) 228p.

Some of the characters in this book also appeared in the author's previous book "The Mystery of Mar Saba".

The two Americans who played the romantic roles in the previous book take an English girl to Palestine where she falls in love with the Chief of Police of Jerusalem, Col. Alderson. Tony and Natalie Medhurst play only a supporting role, Natalie accompanying Diane Crawford when she is kidnapped by Jewish terrorists controlled by Bar Abbas Breaslau who wishes to become King of Israel and oust the British who rule Palestine. Breaslau is a devil-worshiper, bowing to Baal, and holding ceremonies of sacrifice in the ancient deserted city of Petra, also known as Sela, where palaces with rooms 30 feet high, and walls of colored stone bear witness to its ancient glory and power, but the home now of only a huge, monstrous imbecile who has been befriended by Harry Alderson and who saves him from Breslau ultimately.

Primarily an adventure novel with religious and mystery elements, there are no fantasy elements apart from Breaslau's devil-worship and the faith of Alderson in Bible prophecy. These do not involve supernatural events in the story, so the book cannot be considered as fantasy.

Hunter, James H.

The Mystery of Mar Saba; Illustrations by B. Templeton;
New York & Toronto, Evangelical Publishers (1940) 414p.

In 1936 German agents get a Greek scholar to forge a document purporting to be signed by Nicodemus and Joseph of Arimathea in which they say that they removed the body of Jesus from the tomb. This undermines the entire Christian faith the Jesus rose from the dead. When the document is made public, the entire economic system of England and America becomes chaotic, because it is based on credit which is merely faith that Christians will honor their debts, and Christians have now lost faith.

The story involves an American who had previously served under Allenby in Palestine, and who returns there at the request of his former officer who is now a police chief in Jerusalem. He falls in love with the sister of the Greek, who is forced to accompany the German leader of the plot by threats of harm to her brother; who, in turn, is kept acquiescent by threats of harm to his sister. There are many adventures, resulting in the defeat of the "Hooded Ones" natives who seek to overthrow the British rule.

Apart from the plot on which the book hinges, and its consequences to the world, the main element of fantasy is biblical prophecy. This is questionable as a fantasy element, and the book is not important in a fantasy library, but is borderline.

Hunter, James H.

Thine Is the Kingdom; Grand Rapids, Michigan, Zondervan
Publishing House, (1951) 288p.

This is the story of two brothers, one a communist who has lived for years in Russia, the other a Canadian scientist who has perfected an atom bomb, a biological product, seven ounces of which is enough to kill every living person, and a cosmic ray which works in conjunction with radar and can destroy airplanes or rockets with atomic warheads at great distances. Both born in England, they have separated because of irreconcilable differences in religion and political belief.

The Russian brother, James Tresham, is instructed to impersonate his Canadian brother, who is to be assassinated. He takes with him to Canada a Russian comrade Olga Yasnalov, who falls in love with his brother Malcolm and ultimately renounces her allegiance to the Communist Party. Because of superior undercover spy work, the Canadians are fully aware of the Russian Plan, and foil it, so that Malcolm impersonates himself while his brother James is held in custody. There is another romance between a girl reporter and a detective who co-operates with the R.C.M.P., and the Glen Rocks Rangers, a troop of boys, assist in uncovering the villains in their weapons base on the Three Graces in Lake Rosseau in the Muskoka Lakes region not far from Toronto.

This is a simple forerunner of the book by James Henderson which was published about 20 years later. It won the 1st Prize in the publisher's Christian Fiction contest, and is slanted accordingly, with Malcolm Tresham a devout biblical scholar.

As is usual, the propaganda is slanted against the Russians, with their motives and actions evil, while the Christians act and plan only in self-defence and with good motives. This is probably the easiest of the author's three books to read, and isn't a bad story, but is superficial.

Hunter, Robert

2030: Confronting Thermageddon in Our Time; Toronto, McClelland & Stewart Ltd., (2002, author) 276p.

Bob attended our science fiction club meetings in Winnipeg when he was a young man, and he mentions science fiction several times in this book. He was a co-founder of Greenpeace and has written several books about the ecology.

This is another. He refers incidentally to his earlier books and adventures, but this time stresses that Canadians are the worst wasters of nonrenewable energy on the planet. He is positive that unless conservation is practised, global warming will endanger the existence of the human race.

As a reporter he attended Kyoto and almost despaired that the oil interests would scuttle any agreement. He believes that the oil interests are subsidized by governments and that they are fighting to maintain profits at the expense of human survival.

Addressing himself to his grandson he accepts the blame for any future suffering his grandson may experience because of his use of unrenewable resources. He cautions that individuals must practise conservation and influence governments to act.

Although the publication data indicate a bibliography and index, these are lacking, unfortunately. Likely the publishers found the cost would exceed any likely profit from the sale of this book which will appeal only to a limited number of readers.

Although the subject of this book is outside the range of my interests and I found it consequently difficult to read, I think it is an important warning which should be heeded.

Chester D. Cuthbert
November 20, 2002

Hunter, Robert, and Keziere, Robert

Greenpeace; Toronto, McClelland and Stewart Limited,
(1972, Authors); Illustrated unnumbered pages

Keziere did the photography; Hunter the text. This is the story of the Greenpeace first mission to try and stop the nuclear test at Amchitka in the Aleutians in 1971, an abortive and discouraging mission which nonetheless gained support in both Canada and the U.S.A.

Knowing Bob Hunter personally, I was particularly interested in those photographs which portray him as a bearded hippy. He apparently wrote articles for the Vancouver Sun which supported his joining the expedition, and the text is a pretty good summary of the frustration felt by its members.

This is apparently Bob's fourth book, and I should keep it as a memento of him.

Hunter, Robert

The Storming of the Mind; Toronto/Montreal, McClelland and Stewart Limited, (1971, author) 233p.

Having read Erebus, Hunter's first book, I assumed that he would continue to write fiction. His experience as a reporter on Winnipeg papers and the Vancouver Sun evidently interested him in more serious matters, however, and this book, a sociological and philosophical survey of the environmental influences affecting a change in the consciousness of modern human beings, is one result.

When I knew him, Bob was enthralled by Robert E. Howard and I note that one of his children is named Conan. Little of this early period of his life is revealed by this book, but he does mention Arthur C. Clarke's Childhood's End, a book he probably read during his period of attendances at my meetings of the Winnipeg Science Fiction Society.

General feeling about the doubtful survival of mankind because of the atom bomb was rife at the time this book was written, and Bob believed that mankind might not exist after ten or twenty years. This period has now elapsed and the problems are concentrating on economic recession rather than atomic doom; but the environmental dangers are even more serious than they were when Bob drew attention to them in this book.

His main contention, however, was that communications have developed to the point that we are brain-washed by the media, and insensitized to reality. Touching on drugs, the abandonment of the older morality, rock music, subliminal advertising, and the lying and distortion of fact brought about by special interests, he shows that we live in a world of illusion and are seldom informed of the truth.

He mentions Ken Kesey and the beat generation, the influence of the Beatles and of rock music generally, but believes that the younger generation has a better grasp of modern reality than the older.

Generally pessimistic, Bob still feels that there is a hope of survival if the new mind-set can be used effectively despite political and social clinging to past values.

I was impressed by this intellectual exercise, as I believe Bob's basic education did not qualify him to produce this work, and he must have developed greatly from his experience with Greenpeace and as a reporter.

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Hurkos, Peter

Psychic: The Story of Peter Hurkos; New York, Popular Library (1961, Pieter van der Hurk and V. John Burggraf) 160p. (60-2118)

(#02572) Originally The Bobbs-Merrill Company) 160p.

It is apparent from Norma Lee Browning's biography of Hurkos published in 1970 that this autobiography must have been written by his lawyer and friend Burggraf, since Peter had little knowledge of English.

A letter from Buck Coulson dated August 4, 1996 says, "I recall skimming through the Hurkos book, but it was years ago and I don't remember it well enough to comment." This related to the Browning biography.

This earlier autobiography and the biography together present so many fantastic incidents that truth is indeed stranger than fiction. I cannot imagine any fantasy or science fiction author trying to crowd into a novel of equal length so many incredible events.

For more than a year Hurkos was tested in a laboratory by Andrija Puharich, whose book Beyond Telepathy is next on my list of books to be read.

Peter's visions resulting from psychometric sensitivity to objects connected to the people subjected to his readings seem to indicate that his early experience of having his whole life flashing before his eyes when falling from the ladder (which resulted in his acquiring his psychic faculties) was not illusory and may suggest the possibility of viewing the past, present and future of events simultaneously, as he declares in so many cases. Whatever the ultimate explanation may be, his life is too extraordinary to have been merely imagined.

Yet the lives and discoveries of other famous psychics offer confirmation that such incredible events do occur.

Peter's belief that his faculties were a gift of God and to be used only to help others and not for his own advantage is to some extent contradicted by his admission that he entertained to make a living, and entered into business transactions with others to profit with them. That he is sincere in wishing to submit himself to scientific testing in order to try and understand himself seems obvious.

Like other famous psychics, Peter's life provides the material for months of study. Yet the "unknown" appears vaster now than it was before the lives of these psychics were disclosed.

Chester D. Cuthbert
August 11, 1996

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C E L E B R A T I N G
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Hurston, Zora Neale

Mules and Men; Introduction by Franz Boas; 10 illustrations by Miguel Covarrubias; Philadelphia/London, J. B. Lippincott Company, 1935; Glossary; Appendices; 343p.

Many pages between sections of this book are blank, so the text is not so extensive as might be expected in this large book.

Up into page 229 the text is of tall tales and folklore of American blacks; Part 2 is devoted to Hoodoo (Voodoo) to practise which the author was initiated. Details of ritual, chants and formulae including necessary paraphernalia are provided and this book is mentioned as a source by Jim Haskins in his book Hoodoo and Voodoo.

Herself a black and immersed from childhood in the native culture, the author began her literary career with a novel and this book is followed by Tell My Horse, an historical study of Jamaica and Haiti with more details on Voodoo.

Although many instances of veridical practices are given, most of these are reported at second-hand and none are verified scientifically. I do not doubt that some practices are effective, but the whole subject is surrounded by superstition and religious belief.

Although Haskins indicates that this book was reprinted, the author's work in general has been neglected, unjustly in my opinion. Only someone with her background and qualifications could have assembled the material provided.

This book should be retained for reference.

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Hurston, Zora Neale

Tell My Horse; Illustrated; Philadelphia/New York/London/
Toronto, J. B. Lippincott Company (1938, author) 301p.

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2. Politics and Personalities of Haiti	85
3. Voodoo in Haiti	137
Appendix Songs (with music)	279

Only Part 3 of this book was of particular interest to me but it contains the first photograph of a woman Zombi I have seen. It also has a chapter on Dr. Reser, chief consultant of Marcus Bach as detailed in Strange Altars. At the time Hurston knew him, he was chief of the insane asylum.

Like her earlier book, Mules and Men, this volume resulted from personal investigation and is more authentic than the sensational accounts of tourists. Instances of the effectiveness of voodoo are given, but the secrecy is kept veiled, and the actual ceremonies and their significance is hinted at rather than disclosed.

This book should be retained for reference.

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Hurwood, Bernhardt J.

Eerie Tales of Terror & Dread; New York, Scholastic Book
Services (TK 2327), (1973, author) 111p.

Although most of the author's other books in this series are retold folklore or cases of unexplained happenings, this is a collection of weird tales, quite obviously fiction. Well written and interesting, there is no record of previous publication, so this may be a first, although this paperback is a subsequent printing.

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Hurwood, Bernhardt J.

Ghosts Ghouls & Other Horrors; New York, Scholastic Book
Services (1971, author; 4th ptg. 1974 (#TK 1684) 144p

More than fifty folklore or unexplained happenings are summarized competently in this little paperback, but no sources are given, and, as usual, the reader is left wondering about the extent to which credibility can be given.

As a compendium of ideas for writers of weird tales, this book could be useful.

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Hurwood, Bernhardt J.

Haunted Houses; New York, Scholastic Book Services (#TK 2084)
(May, 1972, author) 126p.

These are mostly folklore or traditional cases summarized in competent fashion but without reference to sources. More than 25 instances are given, mostly too ancient to be re-investigated.

Hurwood's attitude seems to be merely take it or leave it; he relates as if belief were optional.

(#TK 3448 is a more recent reprint.

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Hurwood, Bernhardt J.

Monsters and Nightmares; Illustrated; New York, Belmont Books (#B50-735), (1967, Author), (February, 1967) 156p.

This is a popular retelling, and sometimes quoting, of older ghost stories and supernatural tales, some genuine. I believe the Drummer of Tedworth account is the fullest I've read of Glanvill's original account.

In addition, there are short articles about the black death, the treatment of the insane, and murders, superstitions, folklore, and cannibalism.

This is a popular horror thriller, mixing fiction and non-fiction so that it cannot be relied on. The writer is careless and makes several mistakes in names and details.

Hurwood, Bernhardt J.

Passport to the Supernatural: An Occult Compendium from All Ages and Many Lands; London, Robert Hale & Company (1972, author); Selected Bibliography 319p.

This is an unusual anthology, mainly of folklore dealing with superstition and primitive religious beliefs historically and providing examples from literature , but including several short stories of fantastic fiction like Lafcadio Hearn's "The Story of Ming Yi", F. Marion Crawford's "The Screaming Skull" and "The Haunted Station" by Hume Nisbet.

The author has done extensive research, and this book is an excellent reference as background reference to its subject. The mixture of superstition and folklore stretches belief, but acts to confirm the consistency of worldwide faith in the supernatural.

The bibliography is valuable, leading to further research on fascinating material. My library contains about twenty of the books listed, many of which I have not yet read.

Chester D. Cuthbert
July 3, 1995

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Hurwood, Bernhardt J.

Strange Curses; New York, Scholastic Book Services (#TK 2518)
(March, 1975, author) 112p.

Folklore and traditional cases for the most part, mentioning Elliott O'Donnell incidentally, these are summarized accounts for popular reading; no sources are given.

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Hurwood, Bernhardt J.

Vampires Werewolves & Other Demons; New York, Scholastic
Book Services (#TK 1967) (February, 1972, author) 112p.

About thirty folklores or unexplained happenings are summarized and retold, but no sources are given and the reader is left wondering whether any were investigated or whether they were taken from fiction or non-fiction.

Like others by this good writer, the ideas are useful as a basis for fiction.

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Husack, Glen A.

More Profit from your Retail Business: A Way to Achieve It and to Maintain It; A Financial Post Book 84p.

Manitoba Institute of Management, Inc. (1977) published this short book in cooperation with the Saskatchewan Department of Industry and Commerce. It sets out a fairly simple accounting method of keeping track of inventory, markdowns, markups, costs, sales, and percentage of gross profit on a current basis so that it is possible for the proprietor to know quickly which areas of his operations require modification in order to maintain and improve profits.

This seems to be a practical book, and might help Grant Thiessen.

The Coffee Table Book of Witchcraft and Demonology; Edited with Commentary; New York, G. P. Putnam's Sons (1973, editor); Illustrated; Glossary; Bibliography; Index 224p.

Assembled under various headings are quotations from his own and books by other writers which illustrate the subjects treated. The bibliography and the portrait gallery of important personalities in history are perhaps the most useful parts of this book, although the quotations are chosen with some care to illustrate factors of importance.

This is a handy reference, but it is necessary to go to the sources for detailed information.

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Huson, Paul

Mastering Witchcraft: A Practical Guide for Witches, Warlocks, and Covens; with illustrations by the author; New York, G. P. Putnam's Sons; (1970, Author); Appendices; Bibliography 254p

This book is an elementary guide on how to become a witch. It is well-written, detailed, and authoritative, and would prove an excellent supplement to Robbins's Encyclopedia of Demonology and Witchcraft. It is as dogmatic and practical as a cookbook or a book on carpentry; and as positive in assuring success if the directions are followed.

I read only a little more than the first half of the book. The photograph of the author reproduced on the back of the dust jacket makes him look youthful, and only his lifelong interest in the occult could qualify him to write this book. It should prove useful to writers of fiction based on witchcraft, but since I have no intention of becoming a witch and it would take the rest of my life to acquire the paraphernalia and expertise required, reading the rest of the book would be a waste of my time.

Dr. Leo L. Martello on page 175 of Black Magic, Satanism and Voodoo endorses the book but mentions that it does not deal with the subject as the Old Religion.

Useful to me only as a book of reference, I would be glad to read reports by people who have made use of the book and would be willing to disclose their true experiences.

This book is as positive in promoting the reality of witchcraft as the Robbins book is skeptical. Both should be studied in trying to form a balanced opinion.

Berkley Medallion (#Z2037), (August, 1971)

287p.

Coalition for Reproductive Choice,
Box 51, Station "L",
Winnipeg, Man.
R3H 0Z4.

Dear Choice Supporter:

You are invited to a Choice Celebration. We will celebrate the first anniversary of the Supreme Court Decision recognizing a woman's right to reproductive freedom. We will honour Dr. Henry Morgentaler, who fought with us to win this right.

A Choice Celebration begins at 7:30 p.m. on Thursday, February 16, 1989, at the International Inn. A presentation to Dr. Morgentaler will be made at 8:00 p.m. Wine and cheese will be served.

We hope to accomplish two goals from this event. First, we intend to develop resources to lobby the Federal Government regarding the introduction of any restrictive legislation on abortion. We need the voice of Manitobans to be heard. We have a critical role to play in the upcoming debate.

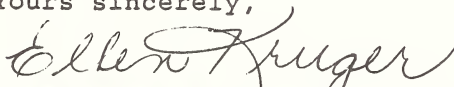
Second, we want to mount a legal challenge to the Provincial Government's decision to refuse to pay for abortions outside of hospitals. We know that abortions in approved medical facilities such as community health clinics are safer and less costly. We believe the government is acting unethically, perhaps unconstitutionally.

Tickets for this Choice Celebration are available at a cost of \$25.00. Larger donations are welcomed. Benefactors, who contribute \$200.00 and over and donors (\$100.00 - \$199.00) will be acknowledged in the evening's program.

Tickets can be purchased at Bold Print, 478-A River Avenue, the Manitoba Action Committee on the Status of Women, 16 - 222 Osborne Street, Times Change Restaurant on Main and St. Mary's, or the National Council of Jewish Women at the Gwen Selter Creative Living Centre, 1588 Main Street. Reservations will be accepted by mail at the Coalition for Reproductive Choice.

Please join us, to celebrate our past victory, to honour Dr. Morgentaler, and to help ensure that our right to reproductive choice will be retained.

Yours sincerely,



Choice A campaign for reproductive freedom
♀

Hutchinson, Hubbard

The Eyes of Osiris (The Popular Magazine, February 20, 1923, pp. 79-96)

A young archaeologist is led by a slab on which is a cryptic message to find a subterranean treasure, but is challenged by an unscrupulous tomb-robber who attempts to persuade him to share the wealth and ignore his ethical and moral duty. The eyes of Osiris are two wells, one dry, one leading to safety and the other to doom. The tomb-robber chooses the wrong eye of an image, and is clasped in the arms of it and is crushed to death.

The story involves a guide and a girl; the inscription and the fate of the tomb-robber (and the setting) provide the fantasy elements.

Hutton, J. Bernard

Out of This World;; Prologue by John Izbicki, B.A.; London,
Psychic Press Ltd.; (n.d.) 191p.

Living in an old periodically haunted house as a child, and experiencing psychic phenomena sporadically throughout years, the author, nearly blind, had his eyesight restored by psychic surgery through a medium. His wartime and family experiences are sworn to and the eyesight problem is verified in the prologue.

Because the author details conversations in detail beyond any possible memory ability, it is difficult to credit the accuracy of every event narrated. However, this book gives sufficient facts which could be checked from contemporary sources, I wonder if the SPR investigated.

Several instances of precognition influenced the author to be a fatalist, and since his mother and a woman tutor were also psychic and knew others as well as spiritualistic seances, this book should be given study.

The author, a former Communist, was a well-known author and journalist.

Chester D. Cuthbert
October 20, 1995

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Huxley, Aldous

The Devils of Loudun; Illustrated; New York, Harper & Brothers, 1953; (1952, author); Bibliography; Index	340p.
Harmondsworth, Middlesex, Penguin Books (#3206)	329p.
London, Granada Publishing Limited (Panther #4442)	316p.

The bibliography upon which this study is based is almost entirely from the French originals; Huxley translates most Latin quotations, but copies the French originals, disheartening to the readers like myself ignorant of French.

This highly intellectual history is followed by an Epilogue called an Appendix in the paperbound reprints, which is an essay extremely important in understanding his analysis of his subject. He insists that the madness of crowds must be avoided if anyone is to exercise as close to unbiased judgment as is humanly possible, demonstrates that an urge to escape the isolation of self leads to alcoholism and other addictions, even to hobbies and to joining cults.

Concluding that the alleged demon possession of the nuns was nothing more than mass hysteria, his knowledge of psychical research enabled him to recognise that genuine possession is accompanied by supernormal phenomena such as amnesia, poltergeist activity, glossolalia (sp?) and superhuman strength.

Concentrating on the lives of Grandier, the innocent who was burned alive as the sorcerer who controlled the demons, the Prioreess who allegedly continued possessed for years after his death and the exorcist Surin who was alleged to have had demons transmitted to him, Huxley portrays Richelieu as the political evil genius who countenanced and supported the fraud.

While studying this important book, it is essential to remember that the reader must depend entirely upon Huxley's interpretation of the facts and his extensive knowledge. His views are often wise and enlightening, but his dogmatism shows.

This is one of the most important studies of demonism in the light of modern knowledge.

Note: The paperback editions lack the index of the hardcover; the Panther reprint is mistakenly classified as fiction.

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Huxley, Aldous

The Doors of Perception; London, Chatto & Windus, 1954
63p.

Under the direction of a qualified psychologist, Huxley in California in 1953 swallowed four-tenths of a gramme of mescaline dissolved in half a glass of water and sat down to wait for the results. Mescaline is the active principle of Peyotl, the sacred drug of Indians of Mexico and the American Southwest. Huxley's answers to questions, and the general conversation during the experiment, were recorded and were available to Huxley when writing this book.

His experience led him to quote the Cambridge philosopher Dr. C. D. Broad with approval: "that we should do well to consider much more seriously than we have hitherto been inclined to do the type of theory which Bergson put forward in connection with memory and sense perception. The suggestion is that the function of the brain and nervous system and sense organs is in the main eliminative and not productive. Each person is at each moment capable of remembering all that has ever happened to him and of perceiving everything that is happening everywhere in the universe. The function of the brain and nervous system is to protect us from being overwhelmed and confused by this mass of largely useless and irrelevant knowledge, by shutting out most of what we should otherwise perceive or remember at any moment, and leaving only that very small and special selection which is likely to be practically useful."

Huxley proceeds to affirm his belief that each human being is potentially capable of belonging to and becoming aware of Mind at Large (his term for Cosmic Consciousness). Certain persons seem to be born with a kind of by-pass that enables them to see partially Mind at Large as a normal part of their consciousness: these are termed artists, musicians, geniuses of various types, mystics, and, in abnormal cases certain insane persons. Mediums and persons in hypnotic trances may also experience extensions of consciousness.

Normally, our attention is fixed on our "stream of thought" or interior consciousness, rather than on physical things like flowers, clothing, clouds, or colors. A result of taking mescaline trades this for increased awareness of exterior things as significant in themselves as parts of the Mind at Large, so that the percipient almost becomes the thing which he perceives. The psychological value of time and space dimensions is reduced to relative unimportance; and the will slackens; there is no inclination to do, but merely to be: an ideal contemplative condition. Huxley recommends the use of mescaline in place of harmful things like alcohol, tobacco, and narcotics, because it is non-addictive but still gives temporary relief from the strains of daily life.

This is a thoughtful and valuable book.

In this sequel to "The Doors of Perception", Huxley tries to explain how the mescaline experience helped him to understand the ways in which other minds perceive and feel and think, and the works of art in which they feel impelled to express themselves.

He explains on physiological grounds how the visionary power, formerly attained by fasting and mortification can be more safely achieved by drugs, hypnosis, or the stroboscopic lamp. The experience through hypnosis is less effective than through drugs.

The psychological frame of mind of the individual is likely to govern whether his visionary experience is of hell or of heaven. Huxley carries this conception further (p.52):

"If consciousness survives bodily death, it survives, presumably, on every mental level—on the level of mystical experience, on the level of blissful visionary experience, on the level of infernal visionary experience, and on the level of everyday individual existence."

And on page 53:

"Of those who die an infinitesimal minority are capable of immediate union with the divine Ground, a few are capable of supporting the visionary bliss of heaven, a few find themselves in the visionary horrors of hell and are unable to escape; the great majority end up in the kind of world described by Swedenborg and the mediums. From this world it is doubtless possible to pass, when the necessary conditions have been fulfilled, to worlds of visionary bliss or the final enlightenment."

"My own guess is that modern spiritualism and ancient tradition are both correct. There is a posthumous state of the kind described in Sir Oliver Lodge's book, Raymond; but there is also a heaven of blissful visionary experience; there is also a hell of the same kind of appalling visionary experience as is suffered here by schizophrenics and some of those who take mescaline; and there is also an experience, beyond time, of union with the divine Ground."

Although there have been attempts in art to portray the "Cherubim" seen in visionary experiences, Huxley says that no art has attempted to portray the buildings and landscapes, excepting verbally by poets and writers. He emphasizes that there is always an enhanced consciousness of things as they are in themselves rather than in relation to other things; a static rather than dynamic significance.

This book demonstrates more than its predecessor Huxley's erudition, but is less important as regards its philosophical implications. Both books, however, are far more important than their size would indicate.

Huxley, Francis

The Invisibles; Illustrated; London, Rupert Hart-Davis
1966; (1966, author); Glossaries 247p.

Financed by the medium Eileen Garrett, the author (son of Julian) spent nine months in Haiti studying voodoo and the people. Poisonous plants and various concoctions formed part of his investigations, and the early part of the book describes outlandish superstitions as well as possessions, actual and simulated both.

I have now read about a dozen non-fiction books on Haiti and several novels, so I have enough material in mind to give me a basis for serious study. However, like other subjects I have intended to study, I shall probably never do so because so many fascinating books in my collection await attention.

There are so many similarities to spiritualism that voodoo and particular possession should be compared with the "controls" of mediums. Eileen Garrett also financed Andrija Puharich who tested Peter Hurkos for two years, in her efforts to understand her own psychic faculties. I have not yet read her own books, but must now do so because I believe she was one of the most important genuine psychics.

Huxley agrees with Maya Deren that genuine possessions are involved in the voodoo religion, and he witnessed enough ceremonies to describe the phenomena. A modern Catholic book confirms the acceptance of possession by that Church, and it may be necessary to extend the idea of hysteria.

Chester D. Cuthbert
November 13, 1996

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Huxley, Aldous

Island: A Novel; London, Chatto & Windus, 1962 (Second Impression, March, 1962) (Huxley) 286p.

This is a Utopian novel, about the island of Pala, which is assumed to be near India. Here Will Farnaby, on behalf of his uncle, an oil magnate, seeks to obtain for him an oil concession from the newly authorized rajah Murugan, whose mother the Rani is in touch with Koot Hoomi and is somewhat a portrayal of Mme Blavatsky. Colonel Ripa of Rendang has seduced Murugan, whose mother by denying him the instruction in sex which is considered essential to school-children in Pala, has encouraged his homosexual proclivities.

The Palanese sociological and educational system is guaged to encourage the highest fulfilment of the individual. Suggestion and hypnosis are used, psychological means are encouraged to relieve the stresses of life, and industrialization is avoided though its imminence is accepted. Farnaby excuses his own intrigue on the ground that his uncle's firm is probably the lesser of two evils.

Huxley devotes a great deal of attention to East Indian philosophical and psychological speculation, and encourages the use of moksha-medicine, a mind-expanding drug which discloses to the individual his true relationship to the universe. A doctor whose wife is dying of cancer, his daughter-in-law whose husband has been killed in a fall from a mountain and who ultimately accepts Farnaby as replacement; and the cure of Farnaby's disillusionment with life, are the basis of the story, aside from the development of the Palanese history and society. Farnaby's wife had been devoted to him as a saint, but he sought the perfume and passion of a girl whom he did not respect, finally abandoning his wife, who drove a car to her death, leaving this on Farnaby's conscience.

There is much worth studying in this book, but Huxley does not have a strong plot, or sufficient action to interest the reader. Also, his use of transcendental philosophy and the terminology of eastern belief makes the book difficult for people uneducated in this respect.

Huysmans, J. K.

La Bas; Illustrations by Felicien Rops; Paris, Collection "Le Ballet des Muses", N.d.; Copyright, Les Editions du Courrier Graphique; unpaginated.

Durtal, a middle-aged author, tiring of fiction, is writing a book on the life of Gilles de Rais. This is at length set forth as a main part of this story, and is an accurate portrayal, as I have confirmed from other books. In order to feel the atmosphere of Gilles' absorption in satanism, Durtal considers it necessary to witness a Black Mass ceremony. He knows a historian, whose wife is attracted to Durtal and who approaches him in anonymous letters with a view to their becoming lovers. Durtal is flattered and intrigued, but not in love with the woman when he learns her identity; but when he finds out that she has had relations with a renegade priest who performs the Black Magic Mass, arranged to have her take him to witness it.

The chapter devoted to the experience is reprinted in Peter Haining's fictional anthology entitled The Magicians. The version there printed expands on the text of this book, giving censorable details here lacking.

Durtal and some friends are dinner guests once a week of a bell-ringer and his wife, and many of the discussions on occultism, witchcraft, and religion occur at these meetings. Durtal's liason with the historian's wife does not work out satisfactorily; her body is cold, characteristic of a woman whose ordinary sexual needs are satisfied by an imaginary (or it is suggested, possibly actual) incubus. She can imagine possessing various men she knows; her husband is indifferent to her activities.

There is no doubt that this is an important novel on the theme of satanism, and also on the life of Gilles de Rais. Anyone reading it, however, would have to agree that black magic is a disgusting and tragic destruction of any possibility of happiness, with only the fascination of the occult and the possibility of the exercise of supernormal faculties and powers to warrant its investigation.

This is, of course, illustrated by the life of Gilles de Rais.

Huysmans, J. K.

Marthe: The Story of a Woman; translated from the French by Samuel Putnam; illustrated with scenes from her life by Toulouse-Lautrec; New York, Lear Publishers, 1948; (1927, Pascal Covici Publisher, Inc., 1927) 114p.

This is the fictional biography of a prostitute written as the first on the theme by the French naturalistic school of writers. It seems to me to be an accurate portrayal, and leaves out of consideration any psychological assessment.

Marthe's story parallels that of many other women who choose their profession rather than work for the pittance which honest labor would pay. They either are, or become, masochistic; and the author believes that they always return to promiscuous relationships, even if they temporarily abstain. The conclusion of the book is written by a lover of Marthe who has chosen marriage, and declares himself indifferent to her fate.

The story is the usual sordid account of degeneration and despair, and is hardly worth recapitulating.

Although the translation is reasonably accurate, the printing has errors.

Hyams, Jay

The Life and Times of the Western Movie; Illustrated;
New York, Gallery Books; (1983, W. H. Smith) Index plus 233p.

This is an excellent summary in the form of critical reviews of the more important western movies, divided into The Silent West 1903-1928; Iron Men and Iron Horses 1929-1939; Adventurers and Scoundrels 1940-1949; Riding Lonesome 1950-1959; The Professionals 1960-1969; The Way It Should Have Been 1970-1979; and Living Legends 1980-. The Illustrations are well reproduced , and are mementoes of the text.

The index makes notes unnecessary, though I should have made some of specific information of personal interest.

This volume should be retained for reference in case of films being shown on TV.

Hosea 4:1-3; 5:15-6:6
Lucas 15: 1-10

Ika-17 ng Setyembre, 1989

"PAG-IBIG TULAD NG ISANG HAMOG"

"Ang pagmamahal ninyo ay tulad ng ulap sa umaga, tulad ng hamog na maagang nawawala." (Hosea 4:4) Alam nating lahat kung ano ang katulad ng hamog. Kung maaga ang ating gising, makikita ang kislap at kinang ng araw sa mga basang damo. Subalit ilang oras lamang ay tuyo na ang hamog kapag maganda ang araw, at pati na ang mapuputing ulap ng umaga ay naglaho na rin.

Maraming mga pagkakataon na ang ating pagmamahal sa Diyos ay tulad niyan. Ang ating hamog ay tuwing Linggo ng umaga, at ang init ng araw ang magtutuyo nito kinabukasan.

Mahirap maging aktibo ang ating pagmamahal sa Diyos sa buong Linggo. Mayroon tayong mga nakaiinis na gawain, nakakaistorbong mga kapitbahay, at pati na ang ating mga kasambahay ay tila ba hindi nakakaunawa na kailangan natin ang kaunting katahimikan at higit na atensiyon para sa ating mga sariling pangangailangan. Paano natin mailalagay sa unahan ang Diyos kapag ganito ang mga pangyayari sa ating buhay sa loob ng isang linggo.

Marahil ang problema ay wala sa hindi makabuluhang paghingi ng Diyos sa ating mga atensiyon. Marahil may kinalaman ang mga ginagawa nating pag-uuna ng mga bagay-g=bagay (priorities) sa mga nangyayari sa ating buhay higit sa lahat.

Nararapat na may lamang ang relihiyong Kristiano sa kahit ano pa mang relihiyon. Bagaman iniisip natin ang araw ng Linggo bilang bahagi ng panghuling araw sa linggo, ang katotohan niyan ay ito ang unang araw ng isang linggo at hindi huli. Tignang madali ang inyong mga kalendaryo ngayon bago masimulan ang napasimulan na ng karamihan--ilagay ang Linggo sa hulihan ng linggo (week).

Linggo ang unang araw ng linggo. Isa itong araw na nararapat magpaalala sa atin ng maraming bagay, una sa lahat ay sa unang araw ng linggo nabuhay na maguli si Hesus mula sa mga patay. Bawat Linggo ay isang munting Linggo ng Pagkabuhay. Pangalawa, mailalarawan natin sa ating mga isipan na sa unang araw ng linggo sinumlan ng Diyos ang paglalang ng sandaigdig. Ang Linggo ay isang araw ng mga pasimula. Maalala rin natin na sa unang araw ng linggo nagtitipon ang unang iglesia upang maghati ng tinapay at manalangin. Kaya nga ipinagpapatuloy natin ang ganiyang gawain sa pamamagitan ng pagsasama-sama sa palibot ng hapag ng Panginoon, ang hapag ng kaligayan at kapistahan.

Ang isa pang bagay na ating maaalala ay ang tagubilin ni Pablo sa kaniyang unang sulat sa mga taga Corinto na "sa unang araw ng linggo lahat kayo ay mag-alay ng inyong mga inimbak kung paano kayong pinagpala ng Diyos (I Cor. 16:2). Nauunawaan ko kung bakit marami ang hindi nakakagusto kapag ang ministro ay nagmemensahe tungkol sa salapi. Ang katotohanan

Hyde, H. Montgomery

John Law: The History of an Honest Adventurer; London, W. H. Allen, 1969; Illustrated; (1948, 1969, Harford Productions Ltd.); Bibliography; Index; 228p.

The author provides information to suggest that Law was not a promoter and swindler, but a sincere student of financing and banking whose ideas have been adopted by modern economists; this opinion is supported by the article on him in the Encyclopedia Britannica, which grants him genius.

Although there is insufficient detail of his schemes given to enable the reader to understand them completely, I gather that Law used the nation's assets, rather than only specie, as a basis for the national bank to grant credit sufficient to encourage the expansion of business and export trade, and manipulation of interest rates to reduce or eliminate the national deficit. His dream of using the "Mississippi Bubble" as an example of lucrative trade was blown out of proportion by the greed of speculators and the extravagance of the Regent, who understood and agreed with Law's "system", but wasted the bank's and the nation's assets for friends and his own aggrandizement.

Law was a successful gambler, introduced lotteries, became a citizen of France and a Roman Catholic to promote his schemes, and although not married to her, had children and a family life with an undivorced woman. He killed a man in a duel and had to flee England, and although pardoned later was never honored there for his achievements on the Continent; in fact, he was blamed for the "South Sea Bubble" though he had nothing to do with it. That he was a womanizer and to some extent a debauchee was merely fashionable for the wealthy men of his day.

When he was dismissed from his controller's position, his assets were seized and improperly allocated, leaving him and his family relatively destitute, though he seems to have been able to make a living by gambling.

In addition to being a useful biography, this book portrays frankly the Regency period and many of its leaders.

I have collected books on Law and will continue to do so although Hyde's researches in several languages are beyond the scope of my ability. This book is a serious study, and a useful reference.

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Hyne, C. J. Cutcliffe

"Atoms of Empire"

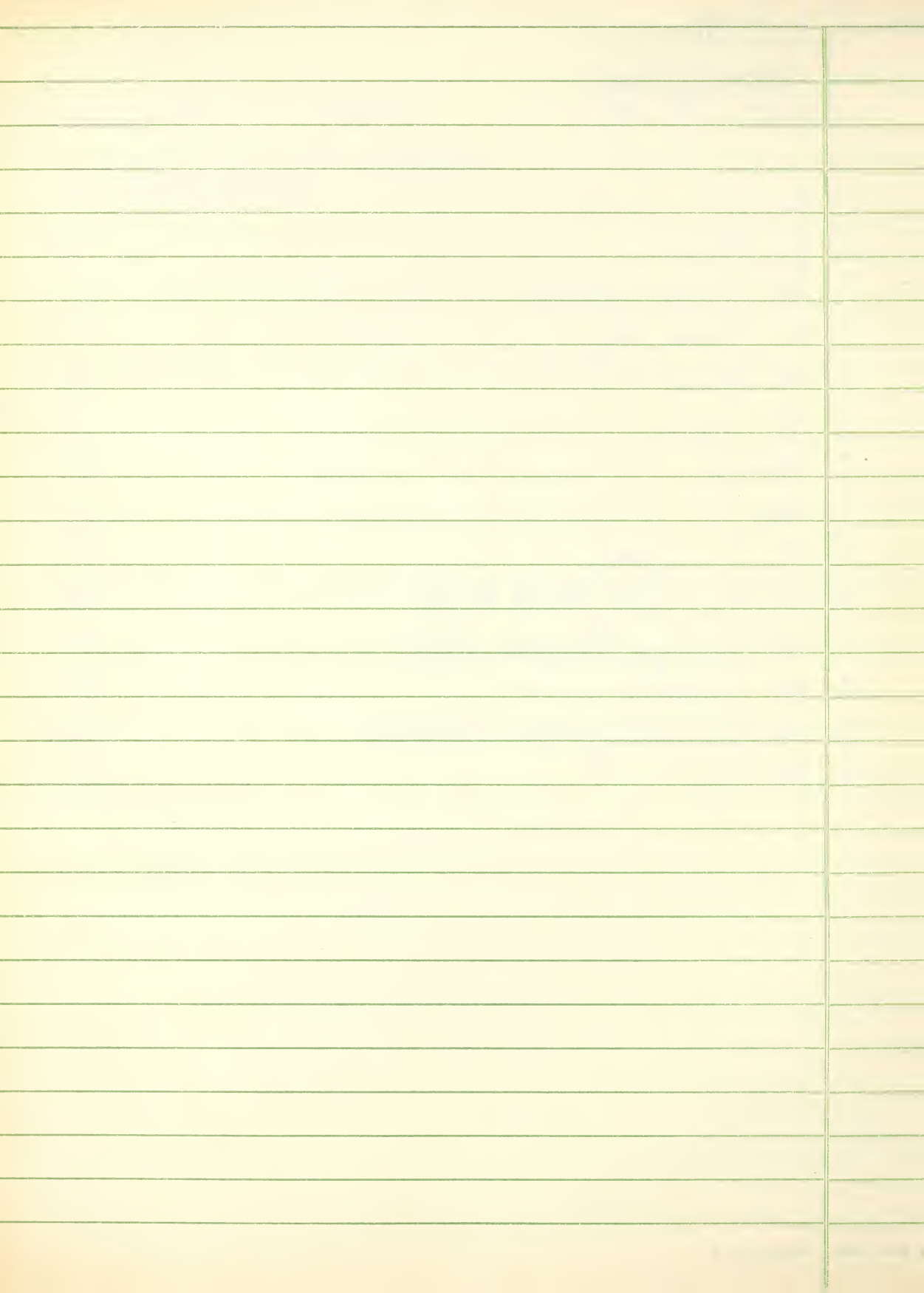
Methuen & Co. Ltd.

3rd Edition

London, 1924 236 pp.

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Hyslop, James H.

Borderland of Psychical Research; Boston, Herbert B. Turner
& Co., 1906; Index 425p.

Although third in order of publication, Hyslop intended this volume as an introduction to the study of the scientific investigation of the subject. He points out that only people qualified by a knowledge of psychology, magic and fraudulent mediumship should feel competent.

He begins by describing sense-perception, mind functions, memory, dissociation, illusions, hallucinations, psued0-spiritistic phenomena, subconscious action and secondary personality, mind and body, hypnotism and therapeutics, reincarnation, then closes with reservations and morals.

Actually, having read the two earlier books, I found this a more difficult one to understand. All three books constitute a university course in the subject, and are too technical for popular use.

Hyslop deplotes the lack of scientific interest in the subject and the failure of money interests to support research. He admits that much reluctance is due to the possibility that positive evidence may upset the dogmas of both science and religion.

Although these three books were an adequate course for the time they were published, discoveries since have emphasised the need for further investigation which is now under way.

Chester D. Cuthbert
September 26, 1999

Famous cases are competently outlined in this book and in many others. If only one complete history were compiled, it would save so much reading time!



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Hyslop, James H.

Contact with the Other World: The Latest Evidence as to Communication with the Dead; New York, The Century Co., 1919; (June, 1919, publishers); illustrated; index; 493p.

This is a large oversized book, the last published before Hyslop died in 1920. It summarizes the consistent arguments he used to support his belief that only the spiritistic hypothesis can explain the phenomena reported so carefully in the archives of the Societies for Psychical Research, and details the Thompson-Gifford case which he believed illustrated the possession hypothesis, but which Charles Richet doubted was strong enough to do so. Richet respected Hyslop highly even though Hyslop felt that many of Richet's views lacked scientific proof.

Hyslop in six books reasoned clearly and scientifically in favor of spiritism, and I cannot help agreeing with his views. I have experienced no phenomena myself, but his dedicated and careful experiments with mediums brought him to the same conclusion that the formerly skeptical Hodgson reached after years of investigating Mrs. Piper.

Hyslop derided Spiritualism as a religion and denounced the frivolous and credulous actions they accepted.

Chester D. Cuthbert
October 9, 1999



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Hyslop, James H.

Enigmas of Psychical Research; Boston, Herbert B. Turner & Co., 1906; (Second Edition, May 7, 1906; Index 432p.

This early survey of oracles, crystal vision, telepathy, dreams, apparitions, clairvoyance, premonitions, mediumistic phenomena, and its scientific appraisal of the evidence is so superior to the modern sketchy and uncritical treatment of the subject that I am currently reading all Hyslop's books I own. He was one of the principal pioneers of the ASPR and tested the early great genuine mediums.

Having read more than 500 books on the subject, it grows wearying to re-read the classical cases, but memory needs a bit of refreshing from time to time and Hyslop's comments are very instructive.

Hyslop had a thorough understanding of the scientific viewpoint, and his clear style of exposition is instructive.

Chester D. Cuthbert
September 19, 1999

Hyslop, James H.

Life After Death: Problems of the Future Life and its Nature; New York, E. P. Dutton & Company (1918, Publishers 339p.

Unlike his earlier books, this lacks an index. It lives up to the sub-title in explaining why it is so difficult to prove the survival of personality and any factual account of the after-life from a scientific point of view.

Most of the text repeats the argument for survival expounded in the earlier books, but I was surprised to learn from the chapter "Sequels of Psychic Research" that Cagliostro appeared in the "Doris" case of multiple personality. On page 305, Hyslop wrote in italics: "Before accepting such a doctrine, I fought against it for ten years after I was convinced that survival after death was proved." This was acceptance of possession by a foreign consciousness of the mind and organism of a sensitive person.

(Note by CDC) My own acceptance of this was prompted by my reading of the phenomena of the gods of Haiti. Stevenson gave a number of cases which he considered might indicate reincarnation but which might have this alternative explanation. Hyslop did not believe in reincarnation and expounded his views in several books.

Hyslop explains how he determined possession versus secondary personality which he acknowledge was more common.

Chester D. Cuthbert
October 9, 1999

Hyslop, James H.

Psychical Research and the Resurrection; Boston, Small, Maynard and Company, 1908; (May, 1908, publishers) 409p.

This fourth volume supplements the first three by adding a number of essays related to more recent developments. I liked particularly the chapter reviewing Flournoy's book on Helene Smith in which he praises the author for disproving the medium's belief in spirits, but criticises the author's uncritical acceptance of supernormal but scientifically unproven phenomena.

This book reveals Hyslop's communications from Hodgson after the latter's death, the Smead case, additional Piper sittings and further remarks on subjects dealt with in the earlier books. I found repetitious writing somewhat wearying, but respect Hyslop's insisting on further research before accepting supernormal ideas and his stout support of the spiritistic hypothesis.

His dedication to his children indicates that they had not yet agreed with his views.

Chester D. Cuthbert
October 3, 1999



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MANITOBA

Hyslop, James H.

Science and a Future Life; Boston, Herbert B. Turner & Co.,,
1905; (May, 1905, publishers); Index 372p.

The author was formerly Professor of ethics and logic in Columbia University and next to William James was probably the best known of the early investigators of psychic phenomena in America.

I am commencing the reading of several of his books, and am particularly impressed by his clear expository style of writing, and his clear thinking. In this book he reviews the Piper reports of Hodgson, gives ten reasons for claiming that belief in telepathy has not yet been scientifically proven, and concludes that only the spiritistic hypothesis can explain the facts, but says that telepathy may be means of conveying communications extrasensorily.

Deploring the avoidance of scientists to investigation of the subject, he pleads for funding and experimental demonstration of the phenomena.

Condemning the materialism of his time, he insists that only proof of the possibility of a future life can give purpose to the existence of mankind.

My notes on others of his books will likely expand on extending his views.

Chester D. Cuthbert
September 12, 1999



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